

Verbal and Non-Verbal Meaning as Islamic Nuance in the Katoba Tradition Discourse of the Muna Community: A Sociopragmatic Review

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Muna is one of the majority ethnic groups of Southeast Sulawesi Province in addition to the Buton, Tolaki and Bugis ethnic groups. The Muna ethnic community has a life cycle tradition that is related to the practice of Islamic values. One of the traditions of the Muna community is the *katoba* tradition. The *katoba* tradition is understood as a ritual of "repentance", or "the children islamization" for children aged 7-11 years. The implementation of the *katoba* tradition contains a variety of Islamic nuances that are represented both verbally and nonverbally. The study of the meaning of the values contained in the *katoba* tradition as both verbally and nonverbally represented is therefore not only relevant in terms of the text, but also the socio-cultural context. Therefore, the analysis of the meaning of the *katoba* tradition discourse in this study uses the approach of socio-pragmatic theory with qualitative descriptive methods. The results showed that both verbal and nonverbal meanings are contained in the *katoba* tradition discourse, namely (1) self-purification, (2) repentance, (3) creed, (4) respect, appreciate, and love for the core family, (5) household coaching.



Key words: *verbal and nonverbal meanings, katoba tradition discourse, Islamic nuance, sociopragmatics.*

Introduction

The Muna community is an ethnic group that lives and settles in Muna Regency and Muna Barat Regency, Southeast Sulawesi Province. In addition to settling in the two districts, some of the people migrated to several regions on the Sulawesi peninsula, including Kendari City, Makassar City, Palu City, Gorontalo City, and Bitung City at North Sulawesi Province (Ardianto & Hadirman, 2017). Muna people, especially those who live on Muna Island and in other parts of Indonesia, know and still practice one of their traditions, namely *katoba*.

The tradition of *katoba* in Muna society is very loaded with Islamic values. The *katoba* tradition itself comes from the word *toba* 'repent', or 'realize'. *Katoba* was a "repentance" religious ritual for children aged between 7-11 years: who are taught restrictions that must be shunned and good deeds that must be done in accordance with the demands of Islamic law and to be witnessed by families and invitees. *Katoba* rituals are performed after a child is circumcised (Hadirman, 2017, p. 44). The tradition of *katoba* in the Muna community has a positive goal, namely preparing children to have a positive soul and character as the basic capital to wade through life in the future. One way to identify these positive goals is to see the cultural meaning reflected through the language which is used in the *katoba* tradition speech. The meaning of the tradition can be seen from the verbal aspect (speech) and with the nonverbal nuance supporting the verbal message (Obodo & Anigbata 2018).

As a part of cultural communication, the tradition of *katoba* in the Muna community is one of the forms and practices of language. The verbal language expressed in *Katoba's* speech is seen as reflecting the values and ethics of communication. The use of language in communication thus could be seen as a function of control or an action to influence participants in a communication context. The effective communication during the implementation of the *katoba* tradition between the leader of the ritual (*imamu*) and the child who is being 'tried' with *katoba*, emphasises the importance of not only what is said, but how it is said. The choice of a variety of languages that are appropriate to the development of the child and in accordance with the context of the social background of the communication partner are common in the communication process including in this case, communication by using the Muna language. In an effort to create effective communication in the implementation of the *katoba* tradition, an *imamu* and a child who is tried need to pay



attention to body language, such as hand movements, eye movements, body movements, and combinations of movements with one another (Obodo, 2018). In other words, the delivery of messages in the *katoba* tradition is a combination of verbal and nonverbal acts.

Theory and Methods

The *katoba* tradition which is carried out in the Muna community has a meaning that is perceived in verbal and nonverbal acts. The disclosure of verbal and nonverbal meanings reflected in the *katoba* tradition of the Muna community was analyzed by a socio-pragmatic approach. In connection with the meaning of the text, an interpretation is always related to language. Language is a sign. Seung (in Saktimulya, 2016, p. 29) said that signs are interpreted in two levels, namely semantics and pragmatics. Semantic meaning is the meaning of the word itself; namely its' dictionary meaning. The pragmatic meaning is the meaning which is obtained through its use; pragmatic meaning involves the wearer, his goals, and actions, as well as the situation and circumstances. A pragmatic analysis depends on the context of use. Reading the *katoba* tradition discourse in a pragmatic context means understanding the message of *katoba* by involving elements of extra lingual analysis. At the pragmatic level, the meaning of pragmatics cannot be separated from the *katoba* tradition, the social-cultural context of the perpetrator.

Meanwhile, related to sociopragmatics, some experts provide the following explanations:

- 1) Sociopragmatics is a study of linguistic entities that combine the sociolinguistic writing approach with a pragmatic approach in a container and within the scope of a culture or range of particular cultures (Rahardi, 2009, p. 4).
- 2) Sociopragmatics is the point of connection between pragmatics and sociology. In other words, sociopragmatics is more directed at pragmatic studies relating to certain social conditions, while general pragmatics more studies the linguistic aspects which are called pragmalinguistic ((Leech, 1993, p. 16).
- 3) Sociopragmatic study is pragmatic study that uses social approaches. Sociopragmatic studies analyze aspects of the meaning of a speech event that are viewed from the context of the narrative situation and the socio-cultural context in which its language was used (Paker 1986, in Manurung, 2010, p. 930).

Based on some of the opinions above, it can be concluded that sociopragmatics is an intermediary between sociology and pragmatics and also involves detailed examination of the characteristics of local culture, and the form of speech used to understand the intent of speakers in accordance with the social context, for example gender context, social classes,



professions, cultural background, ethnicity, customs, behaviour or lifestyle. In this study, the verbal and nonverbal meanings that represent socio-religious values in the implementation of the *katoba* tradition are discussed as a review of sociopragmatic studies which specialize in analysis of cultural, ethnic, and cultural settings. In addition, the sociopragmatic approach describes the expressions of the *katoba* tradition and the external structure of language, namely socio-cultural factors as expression expressed in the *katoba* tradition of Muna ethnic communities, whether they were living in Muna, Southeast Sulawesi Province or abroad.

This research was conducted with a qualitative-descriptive approach. The data was analyzed in the form of utterances in the implementation of the *katoba* tradition. This study produced descriptive data in the form of oral data supporting the culture or tradition of *katoba* (Muna language) and was translated into Indonesian. The object of this research was the speech acts of *imamu* to children who are tried with *katoba*, by a socio-pragmatic perspective. The data was obtained from the utterance of an *imamu* named La Ode Safariga from Latugho Village, Lawa District, West Muna Regency. The data source of study was in the form of recordings of the whole series of *katoba* traditions. Data collection was carried out through observing, note taking and recording techniques (Sudaryanto, 1993). The process of collecting data in this study was conducted by listening to the language spoken by *imamu* and the children being tried. Data analysis was carried out based on the purpose of the research conducted, namely to reveal verbal and nonverbal meanings in the implementation of the *katoba* tradition.

Result and Discussion

Based on the data analysis of the utterances and the context of the implementation of the *katoba* tradition in the Muna community, key verbal and nonverbal meanings include (1) purification, (2) repentance, (3) creed (*syahadat*), (4) respect, appreciate, and love for the core family, (5) household coaching. The description of the five meanings along with the context of their narrative in the implementation of the *katoba* tradition of the Muna community is described as follows:

Self-Purification

Katoba tradition was performed on children aged 7-11 years. In the context of their development, children in this age range tend to be immature, and have unable to distinguish between right and wrong and the consequences of their actions. However, as a form of social learning, as stated by Zainal (2017, p. 114) *katoba* aims to provide learning to the children regarding how they will behave in the future, as a result of humans making mistakes and

committing sins; in other words, *katoba* is the provision of children's knowledge in dealing with later life where there is always vulnerability to wrongdoing and sin.

Based on the belief that children must be provided with adequate knowledge of *aqidah* (creed) and morality to be equipped for life, the *katoba* ritual is deemed necessary as an instrument to shape the child's character in a positive direction and embed religious values. In this *katoba* ritual, the children are taught about *fiqh* material of worship which is the procedure for purifying oneself or *thaharah*. One of these rituals is *istinja* (purify), bath of *junub* (bathing after intercourse), and ablution. This can be seen in the following speech data.

Imamu : *Pada omekabusa doghomemu ghaghe deki. Osuana tolu paku, okema tolu paku* (1a)

‘After you cut it down, wash your feet first. Each right and left side are three times’

Child : *Uumbe* ‘Yes’ (1b)

Imamu : *Pasina doghome lima, pasina dereghumu* (2a)

‘Then wash your hands and face’

Child : *Uumbe* ‘Yes’ (2b)

Imamu : *Motokahano tora kansuru dewudu* (3a)

‘The perfection of ablution’

Child : *Uumbe* ‘Yes’ (3b)

Imamu : *Pasina dobasamu sahadha* (4a)

‘Then recite the *syahadah* (creed)’

Child : *Uumbe* ‘Yes’ (4b)

Imamu : *Sapada opada omeghomesi ghaghemu, owanu limamu omereghufi, pasina omewudu bahsamu sahadhamu. Tamaka fopaghindulu deki toba. Astaghfirullahal 'adzim. Asyhadu an Laa Ilaaha Illallah, Wa Asyhadu Anna Muhammadan Rasuulullah.* (5a)

‘When you're done you wash your feet and hands, then wash your face, after that you wash yourself, then recite the *syahadah* (creed). But repentance yourself at first. *Astaghfirullahal 'adzim. Asyhadu an Laa Ilaaha Illallah, Wa Asyhadu Anna Muhammadan Rasuulullah*

Child : *Uumbe* ‘Yes’ (5b)

Imamu : *Dopada dolimba we kakusu insa allah intaidi ini donggelamo tora.* (6a)

‘After getting out of the toilet, God willing, we are clean again’

- Child : *Uumbe* ‘Yes’ (6b)
Imamu : *Okumalamo wesikola, okumalamu we galu dousahagho intaidi ini dopada dewudu maka dokala* (7a)
‘You go to school, you go to the garden, in our daily activities, we have to ablution first before we start’
Child : *Uumbe* ‘Yes’ (7b)

In speech data (1a), (2a), (3a), and (4a) above, it appears that *imamu* gives the instructions to the children about the procedures for purification of small and large impurity and the procedures of ablution, and informs them about the type of water that can be used for purification (purifying water). As part of the *katoba* ritual, the implementation of this purification is not only a prelude to the *katoba* ritual but also one of the lessons for children. For girls who will experience menstruation, for example, there is teaching about the procedures for purification of large impurity. Likewise, boys were also taught the procedures for purification of the great impurity.

Meanwhile, the speech data (5a), (6a), and (7a), contain the doctrine about self-purity that must be maintained. It’s taught to the children that every activity that will be carried out must entail self-purity. One way to maintain purity is performing the ablution before engaging in any activity. For example, when going to school or going to the garden, you should always perform ablution. The value of ablution in this sense implies both physical purity (*dzahir*) and inner purity (*bathin*).

In addition to verbal expressions there were also nonverbal expressions that describe the meaning of self-purification. Before the *katoba* ritual, the children forewarned to undergo ritual cleansing and bathed in water that had been prepared through prayer rituals by *imamu*. The water in which they bathed during the *katoba* ritual was placed in two containers (in the form of a plastic thermos). The water placed in both two containers has different purposes and meanings. When using water in the first container, the child who is purified through the ritual was bathed facing west (*qibla*). When the water is poured over the head, the children are instructed by *imamu* to ‘put your hands on your head with the aim of blocking the water’, the water is poured three times. After the water runs out, the child is told to turn around to the right to face eastward. After that, *imamu* uses the water from the other container, where the water is again splashed from above the child’s head. This time the child should not block the water by hand, but rub the water over the face and body. The meaning contained in the use of water from the two containers, is that the first bath water is meaningful to remove impurities



that are attached to the child (both physically and mentally), while the second bath water, symbolises safety and happiness during the course of walking later life.¹

La Taena, et al. (2017, p. 48) suggest that bathing with water before the *katoba* ritual is a symbol of efforts to cleanse the body; the implementation of the tradition of *katoba* being preceded by a bath is an attempt to prepare the child for the stage of holiness. When children recite *istighfar* and *syahadat* and when they listen to the advice of *imamu*, they are in a sacred condition that allows for knowledge which was considered sacred.

Other nonverbal expressions related to the symbol of holiness also appear when the *katoba* ritual begins; immediately the *imamu* holds a white cloth in front of the child who is repenting and if there are more than one child *katoba* participants, the white cloth was stretched and each child holds the cloth. The white cloth held by the child and *imamu* in the *katoba* procession are sacred symbols (Zainal, 2017, p. 112). Another view is that the participant (child) who is repentant through *katoba* sit cross-legged by holding a white cloth together as if the participants were more than one person. The aim is that the white cloth is a sign of sanctity for Muslims and symbolises the spirit of togetherness (solidarity) of all participants to reach the goal of swearing faith (Hadirman, 2017, p. 47).

Nonverbal expressions that signify purification in the *katoba* ritual are evident in the ritual act of drinking water, washing face and head, and bathing in water that has been recited by *imamu*. Zainal (2017, p. 112) argues that the ritual of drinking water, washing face and head, and bathing with water is a nonverbal action/ behaviour that symbolises cleansing and purification.

Another nonverbal symbol is a white bowl of rice with a raw egg placed on it. The bowl is placed on a white cloth. Rice and raw eggs are called *pitara*. *Pitara* consists of raw rice and eggs symbolise the origin and source of human life. Humans come from the ovaries in the womb of a mother and rice is a symbol of the basic ingredients that are a source of human livelihood.² Both elements of rice and raw eggs in *katoba* are essential to exist and deserve an expression of gratitude. Socially, *pitara* can be a sign of gratitude by a man for the fortune given to him, and he must then share with others who are presented through *pitara* (La Taena, 2017, p. 28).

¹ Interview with *imamu*, La Ode Safariga, the organizer of the child purification process through the ritual of bathing before the implementation of *katoba* at Latugho Village on 1 July 2018.

² The results of an interview with La Ode Safariga, a priest in Latugho Village dated July 1, 2018.

Repentance

The implementation of the *katoba* tradition of the Muna community is a medium for repentance. Before saying *istighfar* and *syahadat*, *imamu* (priests) first inform and teach the procedure of repentance. In the ethnic Muna Islamic tradition, the instructions and procedures for repentance are important to the main purpose of the *katoba* ritual because repenting without knowing the procedure, will not be forgiven or acknowledged by Allah. Advice in the tradition of *katoba*, is such that when a child has the potential to make a mistake, he is expected to proceed as learnt in the *katoba* ritual (Zainal, 2017, p. 125).

The procedure of repentance consists of four elements, three are vertically related to Allah, and one is horizontally related to humans. The three elements that relate to Allah SWT are (1) regret past actions (*dososo*), (2) keep away from making mistakes (*dofekakodoho*), and (3) decide not to do wrong again (*tobhotuki*) and the one element relating to humans is the concept of rights (the rights of others).³

The meaning of repentance in the *katoba* tradition can be identified in the expression conveyed by *imamu* to the child who is repentant with *katoba*. Repentance in the *katoba* tradition is taught by *imamu* about *isaratino toba* in the form of "basic knowledge of the procedure of repentance, as well as being the basic capital in the practice of repentance" (La Taena, et al., 2017, p. 50), which amounts to the four elements outlined above, three for God and one for humans. The expression in the *katoba* tradition related to repentance appears in the following speech.

Imamu : *Sarai maitu toba popaa. Totolu nelahataala. Seise nemanusia bhainto* (1a)

[There are four conditions for repentance. Three are with Allah. One has a fellow human]

Child : *Uumbe* (Yes) (1b)

Imamu : *Bhabhaano dososo. Maanano dososogho diunto humala nemanusia bhainto ne ompu lahataala. Aitu otobamo itu. Diu humala nemanusia bhaimu beano osumoso anemu* (2a)

[First be chagrined. Its meaning was to regret our mistakes to the others to Allah SWT. Now you have repented. You must regret your guilty to others.]

Child : *Uumbe* ('Yes) (2b)

³ The results of an interview with La Ode Safariga, a priest in Latugho Village dated July 1, 2018.

Imamu : *Doruduagho dofekakodoho. fekakodohoemo diu humalano, pogau humalano, nemanusia bhainto. bhari-bharie dofekakodohoemu. minamu naembali domahotie. bhalihaono awatu sodiu humalano. Naembali nagha domahotie nagha, dotangkumiei. (3b)*

[The second thing which must shunned. 'Stay away from improper actions, with others. 'Everything must be shunned. 'We can't approach it anymore. For example, there is something wrong. For example, there is something wrong. We can't approach it, get it]

Child : *Uumbe [Yes] (3b)*

Imamu : *Totoluno tobhotuki. tobhotuki maitu paemo naembali orumabu diu tora amaitu ini. tamaka aitu ini paise tamandehaane insaidi. Wutomu nagha so bhotusie welalomu. Pada ososoane, ofekakodohoe obhotukiemo. Paemo naembali orumabu diu amaitu ini. Humalahano neompu, humalahano nemanusia bhaimu, opogaumu, opodiumu, otumanda gholegholeo itu ini obhotusiemu. Paemu naembali orumabu diu medano amaitu. (4a)*

[The third was decided. Deciding that means not being able to repeat your actions. 'But at the moment we don't know. Yourself that decides in you. After being regretted, shunned and not repeated it again. You can't do it again. 'Wrong deeds to Allah SWT, with other people both your words, your behavior, starting today you must leave. Don't repeat doing it again]

Child : *Uumbe [Yes] (4a)*

Imamu : *Popaano hakunaasi. Panaembali omefunae hintu. ane damefunaa angha, lahae somekorupsino nagha. Mai setampu karoo panembali damalae, setampu deu, sehae maitu?. Odeu nopobheramu tamaka panaemblai omalae hintu ane pasoanu hakumu. Otumanda-tandai eemu nagha elae. (5a)*

The fourth was rights of others, you should not think about. 'If it is understood, who is doing corruption? Let a piece of betel not be taken, a piece of needle, how much is that? The needle was broken but you can't take it if it's not your right. You remember that

Child : *Uumbe* 'Yes' (5b)

Based on the data above, it appears that repentance is the context and (1a), (2a), (3a), (4a), and (5a) especially describe the conditions of repentance. The repentance conditions taught by *imamu* are lengthy and are accompanied by an explanation of the meaning behind each expression, but there are four essences of the conditions of repentance, namely three from Allah, and one from humans. Three mistakes and sins committed by a person need to be converted in three ways of repentance (*isaratino toba*), namely *dososo* [regret], *fekakodoho* [distancing], and *tobhotuki* [deciding], and *hakunaasi* [not taking what is not his right]. After children know the procedure of repentance as contained in the data (1a-5a) above, then they are obliged to repent with a verbal symbol, at least *lafadz istighfar* "*astaghfirullahal adzim*" three times (band. Zainal, 2017: 152). One of the pledges made by children is *lafadz* (express) *istighfar*. In *katoba*, the totality of repentance is intended to convert mistakes caused by *kahalano in lalo* [guilty heart and hurting heart], *kahalano dukuno pogau* [wrong words], and *kahalano feeli / podiu* [wrongdoing] (La Taena, et al., 2017, p. 51).

The principle of repentance which is taught in the *katoba* ritual means that the act of repentance comes from a child himself. The *imamu*, who acts as the leader of the repentance ritual, only guides/helps the children to repent. This can be seen in verbal expression in the following data.

Verbal expression in the form of speech in the implementation of the *katoba* tradition which means self-purification as in speech (1a), (2a), (3a), and (4a) below.

- Imamu* : *Atumobakoomu (1a)*
(I will repent you guys')
- Child : *Uumbe* "Yes" (1b)
- Imamu* : *Miina otumobaagho kamanusia oomua (2a)*
(‘I don't repent you as human beings’)
- Child : *Uumbe* "Yes" (2b)
- Imamu* : *Otobagho sikadhi morimbi, sikadhi humala (3a)*
(‘However, you are converting wrong behavior, wrong behavior’)
- Child : *Uumbe* "Yes" (3b)
- Imamu* : *Fotobanoa sikadhi kumantibha (4a)*
(‘the one who repent the right behavior’)
- Child : *Uumbe* "Yes" (4b)

Speeches (1a), (2a), (3a), and (4a) above are verbal expressions when the *katoba* process begins. The speech is delivered to inform and convey the willingness and readiness of the

children who are tried with *katoba* to listen all of the rituals of *Katoba* and follow the directions of *imamu*, both in verbal and nonverbal forms. Speeches (1a), (2a), (3a), and (4a) basically state that human nature is *fitrah* (born in a holy state), but it is actions and behaviour that cause man to be guilty or sinful, and therefore requisite of repentance for deeds and wrong behaviour that is not in accordance with the guidance of religious beliefs. This is reflected in the speech of *Otobagho sikadhi morimbi, sikadhi humala* [But, you are converting the wrong behavior, wrong behavior] (3a) which explain that one's faith is only a guide to repentance for the child experiencing *katoba*. So, in essence, the child who is tried with *katoba* is the one who must be aware of his mistakes, vow to reconcile himself with his previous wrong behaviour and action, and commit to not repeat this wrong behaviour and action in the future.

Awareness of repentance that comes from the child experiencing *katoba* is also clearly seen in the speech of *Fotobanoa sikadhi kumantibha* [who repents the right behavior] (4a). From this speech, it can be understood that the repenntance guide in the *katoba* ritual is only an intermediary for the child and basically the child himself must be aware of the mistakes and sins he has committed. Therefore, the child who experiences *katoba* is obliged to listen, carry out and apply the advice of their faith as delivered through the *katoba* ritual. La Taena, et al (2017: 46) confirm that humans bear this natural tendency since his birth, but humans also have a tendency to make mistakes and sins. The *katoba* tradition which was carried out by parents to their children is what provides children with the capability to face later life choices where there is always vulnerability to guilt and sin.

Syahadat (Confession of Faith)

Katoba was generally identified by the Muna ethnic community as a tradition full of Islamic values. This was in line with the view (Zainal, 2017: 116) that beliefs embodied in the *katoba* ritual are very thick with Islamic teachings. The meaning of the creed was taught in the *katoba* tradition, which in principle is the same as the creed often used by Muslims. In the *katoba* tradition, the teachings of the shahada (*syahadat*) are contextualized into the Muna language (*wamba Wuna*) by translating it as can be seen in the following expression.

Imamu : *Aitu dasumumpamu deki ini, kasumpano ne isilamu, amosahadha koomu deki. wesikolah dokonae sahadatain. Dokonae dua kalimat syahadat. Newuna ini dokonae sahadha.*
(1a)

[Now we sworn, oath in Islam, I want to give shahada first. At school it is called *syahadatain*. Called two sentences creed. At

Muna is called *sahadat*]

Child : *Uumbe* [Yes] (1b)

Imamu : *Omangka-angkafiimu inodi ini. Pada dokona aini do islamu kotughumo ini. Angka-angka fiimu: astaghfirullahal adzim. Ashadu allah ilaaha ilallah waashadu annamuhammadur-rasulullah. Aku bersaksi bahwa tidak ada tuhan yang disembah selain Allah dan aku bersaksi pula bahwa Nabi Muhammad adalah Rasulullah. Wamba wunano: Aobha mina bhe ompu, sampu-mpuuno nisomba sapaeno Allah taala. Alobha anabi muhammadhi katuduno allah taala. Alhamdulillah robbil alamiin. Hapuleimu hulamu itu. Tanda-tandai nagha sahadha itu. osahdha itu-itua dofosibhalae bea. Nembali ewangantoomu isilamu. (2a)*

[Follow me. If it has been mentioned earlier, it is true Islam. Follow it. *Astaghfirullahal adzim. Ashadu allah ilaaha ilallah waashadu annamuhammadur-rasulullah*. I testify that no god is worshiped but Allah and I also testify that the Prophet Muhammad is the Messenger of Allah. In Muna's language, I testify that no god is worshiped other than Allah and I also testify that the Prophet Muhammad is the Messenger of Allah. *Alhamdulillah robbil alamin*. Wipe your face. Remember that prayer. The *Sahadat* must be raised. Being our weapon as Muslims]

Child : *Uumbe* [Yes] (2b)

Imamu : *Amoere tantusuku inodi foere dua tantusu oomu hintuoomu. Naembali dosahadha dofekaware-ware randano lima. Daho amoratoangko ohaeno maanano dofoere beano tantusu, nokiido bhahi ontabhala, bhahi otangkidi. Dofore tantusu potalagho tampuno ne dawatu, angkafi idi nasebantara itu amoere tantusuku peda itu (3a)*

[I want to stand my index finger as you hold your index finger. 'It is not permissible to worship extending your fingers. I'll tell you what it means to raise your fingers except the index finger, not allow the thumb, or the little finger. Hold your index finger parallel to the nose, like this. The index finger aligns the nose like this, follow me for a while, I straighten my index finger like

Imamu *Aitu, amoratoankomu, sonimotehimu, sonimologhoomu, odumadi tedhunia ini. aini popaa dua. Bha-bhaano taotehie kamokulanto moghane. opandehane kamokula moghane maitu. Kamokula moghane maitu, amamu. amamu omotehie. Kamokulamu moghane dotehie lansaringino lahataala. Dotehie amantoa, tamaka soano amanto kaawu mpu-mpuunoo. laha-lahae sopototono omuru bhekamokulamu moghane bea dotehie. bhalihaono momahono tora guru-guruhimu moghane wesikolah, dotehie. Lansaringino alahataala. dotehie maitu maanaanoa, doadhatida, di hormati (1a)*

[Now I want to say what you fear, what you love, you live in this world. "This was also consisting of four things. First, you fear your parents are men'. 'You know your parents, that man. The man's parents, your father. 'You must fear your father. You must fear your father, are likened to Allah, the real One. 'You fear your father, but not only your biological father. 'Anyone of the same age as your parents should be feared. 'As close as you are, your male teachers at school are feared. Like God. 'It is feared that the meaning, appreciated, respected]

Child : *Uumbe [Yes] (1b)*

Imamu : *Rudua. Dotehie kamokulanto robhine. Kamokulamu robhine maitu. Inamu. inamu itu omotehie. Lansaringano anabi muhamadhi. tamaka peda tora anini. Soano kaawu kamokulamu robhine mpu-mpumu itua. Nepototono omuru, guruhimu wesikolah orobhine, peda awamu, solimiuno omuru, sopototono omuru bhe anoa, dotehida dua. Dofotola kamokula robhine dohhalo merimbha. paemo naemblai natumolako inamu, dohhaloe ohaeno ina. Panaembali nagha. Tabe omoko uumbe.*

[Second, fear your female parents '. 'Your female parents, your mother. 'Your mother was feared, like the Prophet Muhammad. 'But as before. Not only are your biological female parents. The same age, your teacher at school, like your grandmother, who was older, who was the same age as her was feared too. 'The call of a female parent must answer quickly '. 'if your mother calls, don't you answers "what" mom. Don't you. You must answer 'yes']

Imamu : *Totolugho poisaha. opoisaha maitu foliuno omuru. Andoa tabea*

dotehida dua bea. opoisaha dotehida dua, lansaringino malaikat rakib

[The third was brother/sister'. 'Those brothers/sisters were above our age. They must also be feared. 'Brothers/sisters must be feared like an angel of Rakib. (2a)]

Child : *Uumbe* [Yes] (2b)

Imamu : *Popagho, opoahiha. opoahiha maitu aihimu hintu, olalie hintu omuru. opoaiha beano dooloanda, doasianda, lansaringino muumini. omuumini maitu welo islamu obhasitie. dadi dodhagamida beano andoa, doolo anda`.* (3a)

[The fourth, younger brother/sister. 'The younger brother/sister was your younger siblings, above your age. The younger brother/sister must be loved, like a believer 'indeed the believers are brothers. So they must be guarded, must be loved]

Child : *Uumbe* [Yes] (3b)

Imamu : *Otumanda-tandaie nagma popaano nagma. Kamokulamu moghane omotehie lansaringano lahataala, kamokulamu robhine omotehie lansaringano anabi muhamadhi, opoisaha omotehie lansarinagino malaikati, opoahiha. Tanda-tandai nagma doasianda, dooloanda lansaringino mu'mini/mangidhi`*(4a)

[Keep in mind those four things. Your male parents are feared like your God, your female parents are like the Prophet

Child : *Uumbe* [Yes] (4b) (while watching and nodding the sign of approval)

Speeches (1a), (2a), (3a) and (4a) above are expressions of respect, appreciation, and love for the core family, namely *kamokulamu moghane omotehie lansaringano lahataala, kamokulamu robhine omotehie lansaringano anabi muhamadhi, opoisaha omotehie lansarinagino malaikati, opoahiha. Tanda-tandai nagma doasianda, dooloanda lansaringino mu'mini*, [You feared your male parent like you feared Allah SWT, you feared your female parents are like the Prophet Muhammad, your feared your brother/sister like an Angel, you must feared your brother. Keep in mind that you must love your brother, like a believer]. The statement above shows that *imamu* uses the form of the word *lansaringino* [like] to explain the relationship between humans and the symbols of Islam. Lexicon *ama* [father], *ina* [mother], *isa* [brother] and *ai* [sister] show kinship, and the lexicon shows the kinship of the core family in Muna, meanwhile, lexicons and phrases, such as *Allah Taala* [Allah Swt], *Anabi Muhammad hi* [Prophet Muhammad], *Malaekati* [angel], and *o mukmini* [mukmin

(believers)] describe things which related to the domain of Islam. Presuppositions as above between *ama* [father] and *Allah Taala* [Allah Swt], *ina* [mother], and *Anabi Muhammadhi* [Prophet Muhammad], *isa* [brother] and ‘mother’ are reconciled with *anabi Muhamadhi* [Prophet Muhammad]. The word *isa* [older brother] is similar to *malaekati* [angel]. The word *ai* [sister] is also shown in *katoba* with *o muumini* [*mukmin* (believers)].

Verbal expressions in the speech data (1a), (2a), (3a), and (4a) above are the ways in which it is easier for children to be closer with their God while teaching children to respect the position of their biological father as someone who must exemplified in the household. Hadirman (2017, p. 52) explains that as a child, it is proper to fear every prohibition, and to obey and submit to all orders that are in accordance with religious teachings, and in obligatory respect of their parents. Furthermore, the habit of obedience to both parents in the next family environment was obligatory for the child to be practiced in social life, not only towards the biological father who must be feared or respected, but applies to all men who have been parents. Likewise, with a mother, brother/sister, and younger brother/sister, they were not substitutes for prophets, angels, or believers (literally), but are figures who represent prophetic, angelic, or faithful qualities in the family environment.

In addition to reconciling father, mother, brother/sister, younger brother/sister with Allah, the prophet Muhammad, angels, and believers in the data above, there were also expressions that were underpinned by respect and appreciation for parents identifiable in the speech *Dofotola kamokula robhine dobhalo merimbha. paemo naemblai natumolako inamu, dobhalo ohaeno ina. Panaembali nagma. Tabea omoko uumbe...* [When your mother called, you must answer quickly, no longer had you answered ‘what’ ...? It's not allowed (after being purified with *katoba*). Except you answer ‘yes’]. This is reflected in the use of the expression *tabea omoko uumbe* ‘Except, answer, yes. The excerpts from the above expressions could be categorized as utterances conveying messages to purified children that prohibit the child from answering his parents (his mother) impolitely, namely *ohaeno* ... ‘what ...?’, as well as advice to answer parent calls with polite answers, namely *uumbe* ‘yes’.

Household Coaching

The tradition of *katoba* in the Muna community, besides teaching the meanings described above, also provides household education, depending on the sex of the child being tried. However, the delivery of domestic advice in the *katoba* tradition is symbolic, and is taught again at the time of marriage advice rituals. This is as shown in the following statement.

Imamu Ane gholeno labu nopolobhigoo kangkaha fopalie gholeno, koe

findahiea. Ane owora kokarawuno ghofano koe seliea atawa koe meuta ne kobhakeno palolano atawa kogholeno labuno koe findahiea. Karawuno ghofa, bhakeno palola, gholeno labu ainiini maanano hakuno manusia bhe nehakuno Allah Taala. (1a)

[If the pumpkin leaves stretch on the road, you move the shoots, don't step on them. If you see the others taro's pile, don't dig it or don't pick another person's eggplant or don't step on someone else's pumpkin leaf. Stockpile of taro yams, eggplant fruit, pumpkin leaves, the meaning of human rights which is the right of Allah Taala]

Child : *Uumbe* 'Yes' (1b)

The expression in data [1a-1b] uses figurative language. Figurative language is used by *imamu* to express more effectively the purpose of the message to be conveyed (Hadirman, 2017: 51). The *imamu* uses figurative language to express other meanings, in a subtler and easily digestible way to the child who is purified with *katoba*. This was intended in addition to facilitating the understanding of children, to convey messages in disguise or indirectly. Thus, even though the meaning was in the form of a prohibition to commit adultery with another husband or wife, the use of language style metaphorically disguises the advice to children to have good morality when building a household ark later on. For example a man (husband) may not disturb or seize people's wives, and vice versa.

Verbally, the speech [1a-ab] above can be interpreted based on linguistic units in the form of phrases that have symbolic meaning. Certainly a child does not understand the meaning which is hidden behind this expression. The expression in the form of phrases found in *karawuno ghofa* [taro pile], *bhakeno palola* [eggplant fruit], and *gholeno labu* [pumpkin leaves] which explains human behaviour. Literally, taro pile, eggplant fruits, and pumpkin leaves are plants. Plants that belong to others cannot be disturbed or taken. The phrase *karawuno ghofa* [taro pile] refers to humans in particular, namely the woman (wife) of another person. The phrase *bhakeno palola* [eggplant fruit] and *gholeno pumpkin* [pumpkin leaves] refers to humans, especially men (husbands) of others. The choice of the language of *imamu* in the *katoba* ritual above teaches the child (male/female) after being married an adult is not allowed to disturb the husband or wife of another person (Ardianto & Hadirman, 2018).

Conclusion



Katoba tradition when viewed in a socio-pragmatic perspective reveals that *katoba* speech is present in certain speech contexts which are limited by time and space. Thus, the utterance in the tradition of *katoba* always has meaning in accordance with the context, by and to whom the speech was delivered, and what its purposes are. In general, the *katoba* tradition is facilitated by the *katoba* leader (*imamu*) and addressed to the child who is to be purified with *katoba* and is witnessed by relatives as tradition within the family circle. The *katoba* tradition is a *life style* ritual in the Muna ethnic community society which has layers of societal meanings, represented verbally and nonverbally. Central to these meanings are (1) self-purification, (2) repentance, (3) creed (*syahadat*), (4) respect, appreciation, and love for the core family, and (5) household coaching. To explore the contents of other meanings that have not been revealed, a more in-depth study of the *katoba* tradition is needed in the Muna ethnic community from the aspects of linguistics, oral tradition, and anthropology.

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